Hodie si vocem ejus audieritis, nolite obdurare corda vestra.	**Today, if you shall hear His voice, do not harden your hearts.**
Hæc est secunda pars Psalmi, qua Propheta exhortatur populum Dei, ut non solum voce, sed etiam opere Deum laudet. Sacrificium autem operis Deo gratissimum, est obedientia, quam exhibemus præceptis ejus, juxta illud 1. Reg. 15. Numquid vult Deus holocausta et victimas, et non magis, ut obediatur voci Domini? Introducit autem Propheta Deum loquentem, ut exhortatio majorem vim habeat.	This is the second part of the Psalm, in which the Prophet exhorts the people of God that they not only praise God by voice, but also by work. Now the sacrifice of work most pleasing to God is obedience, which we render to His precepts, according to that of 1 Kings 15: "Does God desire holocausts and victims, and not rather that the voice of the Lord be obeyed?" Moreover, the Prophet introduces God speaking, so that the exhortation may have greater force.
Neque obstat illud ejus: nam in Scriptura sæpe Deus loquitur de se, ac si de alio loqueretur, ut in loco proxime citato. Numquid vult Deus holocausta, et non magis, ut obediatur voci Domini. Sic igitur hoc loco dicit Spiritus sanctus, Hodie si vocem ejus, id est, Domini, audieritis, id est, si vocem meam audieritis, qui Dominus vester sum, nolite obdurare corda vestra.	Nor does this present a difficulty: for in Scripture God often speaks of Himself as if of another, as in the passage just cited: "Does God desire holocausts…?" Thus therefore in this place the Holy Spirit says: "Today if you shall hear His voice," that is, of the Lord, that is, if you shall hear My voice, who am your Lord, do not harden your hearts.
Illud, hodie, significat, hoc tempore, et, ut Apostolus declarat ad Hebr. 3. habet locum hæc exhortatio, donec hodie cognominatur, id est, dum tempus hujus vitæ durat: nam post hanc vitam non erit amplius tempus, sed æternitas.	That word "today" signifies "at this time," and, as the Apostle explains in Hebrews 3, this exhortation has place so long as it is called "today," that is, while the time of this life endures; for after this life there will no longer be time, but eternity.
Illud autem, si, videtur significare Deum non singulis momentis nobis loqui, sed pro loco, et tempore nos admonere, vel per internas inspirationes, vel per voces Prædicatorum, vel per lectionem Scripturarum, vel alio quocumque modo, ut nobis voluntatem suam patefaciat.	But the word "if" seems to signify that God does not speak to us at every moment, but according to place and time admonishes us, either through internal inspirations, or through the voices of preachers, or through the reading of the Scriptures, or in whatever other way, that He may make His will known to us.
Illud, nolite obdurare corda vestra, significat, parum prodesse audire vocem Domini, nisi ea vox penetret intima cordis, et inflectat ad fidem, et obedientiam: cur autem vox Dei non penetrat, causa est durities cordis.	"Do not harden your hearts" signifies that it profits little to hear the voice of the Lord unless that voice penetrates the innermost part of the heart and bends it to faith and obedience; but why the voice of God does not penetrate—the cause is the hardness of the heart.

Induratio autem cordis aliquando tribuitur homini, aliquando Deo: nam Exod. 7. dicit Dominus, Ego indurabo cor Pharaonis, et 1. Reg. 6. dicitur, Cur aggravatis corda vestra, sicut aggravavit Ægyptus, et Pharao cor suum?	Now the hardening of the heart is sometimes attributed to man, sometimes to God: for in Exodus 7 the Lord says, "I will harden the heart of Pharaoh," and in 1 Kings 6 it is said, "Why do you make your hearts heavy, as Egypt and Pharaoh made heavy their heart?"
Porro Deus indurat corda non impertiendo malitiam, sed non impertiendo misericordiam, ut S. Augustinus dicit in epist. 105. ad Sixtum, qui etiam tractatu 53. in Joan. scribit: Sic obdurat Deus, deserendo, et non adjuvando, quod occulto judicio facere potest, iniquo non potest.	Moreover, God hardens hearts not by imparting malice, but by not imparting mercy, as St. Augustine says in Epistle 105 to Sixtus; who also in Tractate 53 on John writes: "Thus God hardens, by deserting and not helping, which He can do by a hidden judgment, but cannot do unjustly."
Cui subscribit S. Gregor. lib. 11. Moral. cap. 5. Obdurare per justitiam dicitur Deus, quando cor reprobum per gratiam non emollit. Homo autem obdurat cor suum, quando resistit inspirationibus, et vocibus Dei, juxta illud Act. 7. Vos semper Spiritui sancto restitistis: inducit autem hominem ad resistendum Deo, et claudendas aures interiores, peccati præsens dulcedo, quam Apostolus ad Hebr. 3. vocat fallaciam peccati, cum ait, ut non obduretur quis ex vobis fallacia peccati.	To this agrees St. Gregory (Moralia, Book 11, chapter 5): God is said to harden by justice when He does not soften a reprobate heart by grace. But man hardens his own heart when he resists inspirations and the voices of God, according to that of Acts 7: "You have always resisted the Holy Spirit": now the present sweetness of sin leads a man to resist God and to close the inner ears, which the Apostle in Hebrews 3 calls the deceitfulness of sin, when he says, "lest any of you be hardened by the deceitfulness of sin."
In Hebraico textu verba illa, Hodie si vocem ejus audieritis, conjunguntur cum superioribus, nos autem populus pascuæ ejus, et oves manus ejus, hodie si vocem ejus audieritis: deinde incipit alius versiculus, Nolite obdurare corda vestra, sicut in irritatione.	In the Hebrew text those words, "Today if you shall hear His voice," are joined with the preceding: "we are the people of His pasture and the sheep of His hand, today if you shall hear His voice"; then another verse begins: "Do not harden your hearts, as in the provocation."
Sed Apostolus ad Hebr. 3. citat hunc locum, ut nos in codicibus Græcis et Latinis habemus. Itaque Apostolo Judice melior est lectio Septuaginta, et nostræ vulgatæ editionis, quam Hebraica, ut nunc se habet, quidquid hæretici moderni blaterent.	But the Apostle in Hebrews 3 cites this passage as we have it in the Greek and Latin codices. Therefore, in the judgment of the Apostle, the reading of the Septuagint and of our Vulgate edition is better than the Hebrew as it now stands, whatever modern heretics may prattle.*

Lapide ps 94, 8